



PDHonline Course R123 (2 PDH)

Professional Ethics and Globalization

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2020

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Course Content

“I have found that the greatest degree of inner tranquility comes from the development of love and compassion. The more we care for the happiness of others, the greater is our own sense of well-being. Cultivating a close, warmhearted feeling for others automatically puts the mind at ease. It is the ultimate source of success in life.”

---Dalai Lama

1.0 INTRODUCTION

Are we happy? Ethics will help us be happy. Do we want to help our fellow man? Ethics will help us help others. Do we as professionals want to benefit society? Ethics will shape our societies.

This course examines professions and ethics, thus, professional ethics in a global arena. Societies have changed from somewhat isolated to more open societies with a trade among them that is faster and more global than ever before. In order to foster relationships with other cultures, societies, and people around the world, trust is required. Ethics promotes trust. As professionals working to benefit others, we must promote trust.

Our theme is to think ethically, act ethically, and be ethical in our personal lives and professional lives to benefit and shape, what now are many societies existing in a global society.

2.0 WHAT ARE PROFESSIONS?

We live in a technological, global society, run by the professions with equipment that communicates around the World, society to society, and culture to culture, instantaneously. The New Oxford American Dictionary defines professions as “a paid occupation, especially one that involves prolonged training and a formal qualification.”¹ The preceding definition encompasses occupations that are *not* ordinarily thought of as professions, for example, plumbers and electricians. It has been suggested that no generally accepted definition of the term “profession” exists.²

However, we may think of the professions as people who possess advanced expertise, are to some degree self-regulated, and provide services for the societal good. The “Professions” require professionals to possess sophisticated skills and theoretical knowledge enabling them to exercise judgment that is not routine or mechanized. The professions are self-regulated to the extent that society allows them to set standards for admission to the profession, draft codes of conduct and ethics or professional responsibility, and represent the profession before society. The societal good is characterized by the professions’ standards of excellence and high ethical standards. Typically, specific codes of conduct and ethics ensure societal good is served.³

There are recognized distinctions between professions, as example computer science, and controlled professions, such as law and medicine, where the loss of membership may also preclude the right to practice the profession. However, this distinction relates to the enforcement of the rules and regulations of a particular profession.

Professional ethics can be defined as the application of ethics in the professions. Therefore, Professional Ethics includes: business ethics, engineering ethics, biotechnology and healthcare ethics, administrator ethics, government ethics, computer ethics, technology ethics, research ethics, media or journalism ethics, education ethics, legal ethics, environmental ethics, social policy ethics, medical ethics, and global ethics as it relates to the professions. These are, perhaps, the primary areas encompassed by professional ethics.

As we shall see, Professional Ethics will be required more than ever in the global society of the twenty-first century.

3.0 WHAT IS ETHICS?

Whenever we say, “He is a good man or bad,” or use the words “virtue,” “vice,” “duty,” “right,” “wrong,” “ought,” “good,” or “bad,” we are making ethical judgments. And, if we discuss those words in relationship to truth, we are delving into ethics. However, merely the truth, does not define ethics. Ethics must be the *whole truth*, and that whole truth must be common to all those judgments and, yet, be individual to that judgment. Moreover, all of those words are concerned with conduct. It is human conduct that defines ethics, but ethics is more than just human conduct.⁴

Ethics involves the resolving of moral problems by the application of theoretical rules to a particular instance or casuistry as G. E. Moore explains it. Further, ethics investigates assertions about human conduct and investigates assertions about that property of things denoted by the term ‘good’ and the converse property denoted ‘bad.’ In order to establish conclusions, the truth of all assertions must be investigated. “Good” is a relative term and requires comparison to a standard of excellence by which all things are measured. If there is no standard by which to compare “good,” it is not defined in this sense of the word.⁵

Ethics involves use of the terms, “moral” and “ethical.” Are there differences between these two terms? Interestingly, no! “Moral” derives from the Latin word “mores” referring to customary behavior, whereas “ethical” derives from the Greek “ethos” also referring to customary behavior.⁶ However, customary behavior is not quite ethics either.

What makes moral and ethical problems so difficult? Social scientists examine how humans actually behave. Their studies do not necessarily describe how persons should act, but classify people by their actions and behavior. Casuists, such as judges, examine individual behavior as it relates to mores, law, religion, or areas of predetermined and set standards of behavior. These areas may be called applied ethics or casuistry, where matters of conscience and obligation are determined. Moralists, often religious leaders, seek individual conduct that is an

improvement above and beyond the standards of a community. Ethicists or ethical theorists examine principles of morality by systematic questioning and use a methodical approach of study.⁷

Thus, the study of ethics depends upon the approach taken in the examination of human behavior or conduct. Accordingly, it might be restated, this is what they do; this is what they must do; this is what they ought to do; and, these are the competing principles they should balance.

Alasdair MacIntyre in *After Virtue*, provides an enlightened look at problematical ethics. Suppose, there were a natural calamity. As MacIntyre terms it, Know-Nothing politicians come into power and abolish science, as a false science or for not warning the citizens. Beyond disallowing the teaching of science in the schools and universities, the scientists are imprisoned and even executed, for their “false” science. Many years later, the Know-Nothing politicians have been replaced and an enlightenment period takes place that desires to revive science. Unfortunately, there has been no continuum in science and only bits and pieces remain from before. Subjectivist theories abound and prosper. Natural science would be subjective rather than objective. MacIntyre asserts this is akin to what happened to ethics.⁸ MacIntyre’s analogy provides a flavor for the study of ethics.

Synthesizing these prior descriptive thoughts, we consider a definition of ethics. Ethics is a pattern, norm, or code of conduct toward a course of action adopted by a group. Further, to study ethics is to examine these areas from a sociological, anthropological, philosophical, and historical prospective. The patterns, norms, and codes of conduct today are greatly diverse throughout the world. Ethics applies not only to the patterns, norms, and codes of conduct, but additionally the systematic appraisal and revision of them. Practical ethics is the attempt to state and evaluate principles by which ethical problems or dilemmas may be solved.⁹

The use of ethics sets the principles that will tell us the right thing to do, or what things are worth doing no matter what various groups approve or disapprove.¹⁰ *As a working definition of ethics, it is a system of good and evil, right and wrong, a study of standards of conduct and moral responsibility.*

ETHICS IN THREE FLAVORS

Philip Pettit opines that ethical theory starts with ordinary ethical thought, aims to understand that thought, and then refines the thought. Topics in ethical thinking are diverse and numerous and, thus, not surprisingly ethical theory is diverse.¹¹

In recent years, three approaches to ethics seem to have come to the forefront. *Three Methods of Ethics* identifies these approaches as (1) consequentialism, emphasizing good results as the basis for evaluating human actions, sometimes viewed as utilitarianism; (2) Kantian ethics, focusing on ideas of universal law and respect for others, sometimes referred to as deontological or duty ethics; and, (3) virtue ethics, viewing moral questions from an individual based on virtuous character, associated with Aristotle.¹²

Michael Slote claims that a revival in virtue ethics is taking place because of dissatisfaction with modern day moral philosophy. Modern moral philosophy has emphasized moral obligation and moral law at the expense of morality of the inner life and character of the individual.¹³ Virtue ethics focuses on the individual, a sort of introspective back to basics approach.

Indeed, Arthur Dobrin takes the back to basics approach in *Ethics for Everyone, How to Increase Your Moral Intelligence*.¹⁴ Dobrin refers to “Everyday Ethics” illustrating everyday and life situational examples with applied ethical principles for their solution. Dobrin addresses ethics with family and friends as one part and ethics in the world in another part.

Dobrin’s theory is that if you experience ethical problems with solutions vicariously, you will be in a better position to address real life problems when they arise. He provides a foundation for ethics and includes examples that everyone faces in life, i.e., aging parents, quality of life decisions, keeping confidences and promises and a host of others. Moreover, Dobrin believes, and in his experience, people are happiest when they learn to balance ethical values with their other values.¹⁵

HAPPINESS DERIVED FROM ETHICS

The essence of human life is happiness. Humans strive for happiness.

Aristotle, the Greek philosopher, biologist, physicist, political analyst, and ethicist, began his study of ethics with the nature of happiness in his treatise, *Nicomachean Ethics*.¹⁶ Aristotle determined the characteristics for a happy life consisted of virtues. Virtues were standards of excellence which could be measured through what Aristotle called the “golden mean.” The “golden mean” was a optimized peak between the excessive and the deficiency. He classified two sets of virtues, virtues of character and virtues of the mind. Virtues of character included the cardinal virtues of justice, courage, temperance and prudence. Virtues of the mind included speculative wisdom and practical wisdom. Aristotle studied patterns or habits of diverse individuals, different cultures, and different social backgrounds to establish his standards of excellence or virtues, i.e., a scientific approach. Aristotle’s goal was to provide through observation and experience clear principles to distinguish good from evil, and right from wrong.¹⁷

Aristotle’s study of virtue was not only for the happiness of the individual, but also for the social and political aspects of life. It was Aristotle’s opinion, throughout his *Nicomachean Ethics*, that happiness must be a life of virtue and that age and experience are required to appreciate happiness through virtue. Aristotle recognizes that there are minimum requirements to achieve happiness, i.e., health, sufficient wealth to achieve a level of independent living, and a good reputation.¹⁸

In summary, happiness can be achieved through virtuous living. Superior happiness consists of virtuous living and a contemplative life that allows for contemplation of the divine which can lead to honor and worship of the Supreme Being. In other words, superior happiness creates a bond with the source of supreme goodness.¹⁹

OTHER SOURCES OF ETHICS

Religion occupies an important relationship to ethics. An incredibly large number of people in this world are identified with a form of

religion. Arthur Dobrin, in *Religious Ethics---A Sourcebook*, estimates that eighty-five percent of the world identifies itself with a religion.²⁰ Accordingly, over five billion people in this world identify with religion. The overwhelming odds are that God and religion play an integral role in peoples' lives in almost the entire world. God, religion, and ethics have common ties in the belief system of most of the world, a common nexus in the global society of the twenty-first century.

Dobrin defines religion as “that set of beliefs and/or institutions, behaviors and emotions which binds human beings to something beyond their individual selves and fosters in its adherents a sense of humility and gratitude that, in turn, sets the tone of one’s world-view and requires certain behavioral dispositions relative to that which transcends personal interests.” Moreover, Dobrin explains, “religion connects a person with a larger world and creates a loyalty that extends to the past, the present, and the future. This loyalty not only makes demands upon the person but---and this is the part that makes it distinctively spiritual---it creates a sense of humility. *So religion provides a story about one’s place in the larger scheme of things, creates a sense of connection and it makes one feel grateful* (emphasis added).”²¹ Thus, religion and ethics connect the global society through common goals.

CHOOSING A THEORY

The pillars of our individual self, in a quest to be “good” and “happy” are basic ethical values or virtues. These virtues enhance or support most religious views. Aristotle’s ethics, virtue ethics, depends upon individual character and examination of one’s self, and provides practical guidelines for use in ethical problems.

Virtue ethics emphasizes the individual. If the individual self is not ethical, professional ethics or conduct codes, can at best, only provide guidelines. The professional ethics codes, many in number, reduce to merely being a “speed limit sign” for the unethical professional, speeding with a radar detector. Moreover, professional ethics or conduct codes set only minimum performance standards. Thus, ethical self must come before any ethics code.

Why choose virtue ethics over the two other principal theories? Kantian or deontological ethics is based upon a reasoned duty and obligation and expects persons to know through reason what their duties and obligations should be and how they should be practiced. Well reasoned duties can lead to very immoral results. Consequential or utilitarian ethics focuses on the consequences of one's actions and tries to develop the greatest good for the greatest number of people. Here again, the greatest good for the greatest number is not necessarily the most ethical and, in some cases, is not ethical.

“[P]ersonal morality echoes a sea change...Thousands of volumes were written explicating such theories as utilitarianism (which defines morality as producing the greatest happiness for the greatest number) or Kantian ethics (with its emphasis on duty). Emotions and personal character were of secondary moral interest.

That's no longer the case. Over the past decade or so, academic philosophers have rediscovered the virtues,”²² which is further amplified by Rosalind Hursthouse in *On Virtue Ethics*.²³

Thus, virtue ethics, more so than the other theories, provides character, structure, and a basis to live our lives.

WHAT ARE THE VIRTUES THAT APPLY TO PROFESSIONAL ETHICS?

What are these qualities of goodness that keep us grounded in our personal and professional lives? And, make us happy! Six Core Ethical Virtues or Values of Professional Ethics are: Integrity, Honesty, Fidelity, Charity, Responsibility, and Self Discipline.²⁴

1. Integrity is that virtue or value that is comprised of wholeness or completeness in one's self. It means that you are the same person at work as at home or in a social environment. Integrity contains the element of character, the mental and moral qualities that distinguish individuals. Integrity includes exercising good judgment in professional practice and adhering to ethical standards.
2. Honesty might be the most important virtue because it contains truthfulness, openness, and transparency. It includes fairness and sincerity.

3. **Fidelity is faithfulness. It includes faithfulness to clients and an allegiance to the public and employer. Included in fidelity is a loyalty to the profession.**
4. **Charity contains kindness, caring, and good will toward all. Charity also allows for compassion, mercy, and tolerance toward fellow man.**
5. **Responsibility provides for accountability. Responsibility means a person is reliable and dependable. Responsibility places on the individual a standard of professional competency.**
6. **Self Discipline requires recognition and acting with reasonable restraint, without indulging in excessive behavior.**

The Six Core Ethical Virtues or Values can be thought of as a “moral compass,” pointing us in the right direction; and, as a foundation for our thoughts, actions, and deeds. These qualities of goodness, if followed, will transcend our personal life into our professional life, and make us happy in both.

THE GOLDEN RULE

The one common thread that ties ethics and religion together around the world, is the Golden Rule. The Christian version of the Golden Rule is “do to others as you would have them do to you.” Virtually, all other religions have a similar rule. The Golden Rule is perhaps the single most important religious and ethical standard of morality and virtue, the world has to share. According to business leader and consultant, John C. Maxwell, the sum of ethics is “The Golden Rule,” and there are only two important points about the rule. One, “The Golden Rule” is the standard to follow. Second, is the will to follow “The Golden Rule.”²⁵ Maxwell deals primarily with business leadership, but his point is well taken for all ethics, including professional ethics.

4.0 GLOBALIZATION AND THE NEW WORLD

Ethicist Peter Singer in *One World---the Ethics of Globalization* illustrates globalization with two very different disasters. Planes flown into the New York Twin Towers on September 11, 2001, contrasted with carbon dioxide emissions from the exhaust of gas-guzzling sport utility vehicles. Globalization shows how people from far across the globe can come into the United States of America, destroy huge buildings, and kill

thousands of people. Moreover, that could have happened almost anywhere on the globe. Globalization also allows the effects of gas-guzzling cars to cause climate changes across the globe in places like Mozambique or Bangladesh causing crops to fail, sea levels to rise, and tropical diseases to spread.²⁶

WHAT IS GLOBALIZATION?

Thomas Friedman in *The Lexus and the Olive Tree---Understanding Globalization*, defines globalization as “the inexorable integration of markets, nation-states and technologies to a degree never witnessed before—in a way that is enabling individuals, corporations and nation-states to reach around the world farther, faster, deeper and cheaper than ever before, and in a way that is enabling the world to reach into individuals, corporations and nation-states farther, faster, deeper, cheaper than ever before.”²⁷ Others, have defined globalization more simply as freer movement of goods, services, ideas, and people around the world.²⁸

Friedman opines the mechanism behind Globalization is the free-market capitalism that allows free trade between almost every country on the globe. He calls globalization not just an economic system, but the *dominant international economic system*, essentially a system that knows no boundaries.²⁹

In this new world economy, innovation replaces tradition. What is here today, will be overtaken and replaced with what will come next.³⁰

While globalization demands innovation, it makes for a difficult place for humans to live. Most people try to live with certainty in their lives. They desire a good job, house, family, friends, and some sense of security around them. Unfortunately, the globalized life is nothing but uncertainty. Primarily, the uncertainty of jobs is, here today, outsourced tomorrow.³¹ No one is immune from this uncertainty. Persons in power today are gone tomorrow. It is a fast paced world.

Interestingly, globalization does not require us to keep our relationships with those around us, but that is what is needed to prosper in the global economy. Of course, when we are talking about relationships, we are

talking about ethics, those we trust; when we are talking about global relationships, we are talking about global ethics and global trust.

To understand globalization, and global ethics, we must understand the mechanism of what is causing the effect. Friedman argues that, “the traditional boundaries between politics, culture, technology, finance, national security and ecology are disappearing. You often cannot explain one without referring to the others, and you cannot explain the whole without reference to them all.” You have to learn information from each of the “disparate perspectives” and weave that information together to obtain a total picture of what is happening, even from your little corner of the world. Unfortunately, many of us have become specialists in a particular field and have a myopic view of others in the world, completely unknown today, but with whom we will be doing business tomorrow.³²

Regarding personal relationships, Friedman adds, “You cannot be a complete person alone. You can be a rich person alone. You can be a smart person alone. But you cannot be a complete person alone.”³³

GLOBAL ETHICS

Regarding global ethics, Peter Singer asserts that our new found global society, linking people together, “gives us a material basis for a new ethic.” If we go around acting like a tribe, then our morality will be tribal. But, the globalized revolution “has created a global audience, and we might feel a need to justify our behavior to the whole world [to share trade, if nothing else]. This change creates the material basis for a new ethic that will serve the interests of all those who live on this planet in a way that, despite much rhetoric, no previous ethic has ever done.”³⁴

Consequently, how well we transcend the globalization era, will depend upon how we think, act, and be ethical toward one another realizing that we all live in one world, shrinking day by day. Moreover, if the rich nations of this world do not take the ethical high road, their security will be in danger in the long term. One need only examine the fall of the Roman Empire to understand this point.

History tells us the Roman Empire was, arguably, the greatest and longest empire ever to exist. There were many reasons for the collapse

of the Roman Empire. Perhaps, the most important reason was the decline in morals and values. Morals and values that kept the Roman legions together and the empire safe could not be maintained at the end of the empire. Violence in the streets made the cities unsafe. Public health and environmental problems abounded. Wealthy Romans brought water to their home through lead pipes, which caused high mortality rates to the wealthy. The poor, who lived on the streets, in continuous contact with one another, spread disease. Alcohol abuse undoubtedly contributed to the demise. Political corruption was another cause of the fall. Before the fall, the Praetorian Guard gained complete control of determining the next emperor. The emperor, in turn, rewarded the guard. Eventually, the position of emperor went to the highest bidder. During the last years, unemployment, inflation, and urban decay contributed to the collapse. Basic research and new ideas in technology suffered. Lastly, military spending was a constant drain on the government and frustrated Romans no longer cared to defend the great Roman Empire.³⁵

The causes associated with the fall of the Roman Empire were inextricably intertwined with the loss of morals and ethics. The Roman Empire was a globalized society of its time. Likewise, the globalized society of our time could be doomed to chaos, should our globalized society not exist on a high moral and ethical plane.

GLOBAL BUSINESS AND ECONOMICS

Thomas Friedman in his book, *The World is Flat*, paints a picture of watching some people moving behind a house on a large flat-screened TV at a U.S. military command center in Iraq. The picture was in real time from an overhead camera. On the right side of the TV was an instant-messaging chat room. The overhead camera was actually mounted on a pilot-less U.S. Predator drone being flown by a person located at Nellis Air Force Base in Las Vegas, Nevada, USA. The video was being watched by the U.S. Marine 24th MEU in Iraq, the U.S. Central Command headquarters in Tampa, Florida, U.S. CentCom regional headquarters in Qatar, the Pentagon in Washington, D. C., and elsewhere, all at the same time. The military chain-of-command had been “flattened” by everyone viewing the events at the same time. No passing on of information, everyone was on the same page. Privates and generals alike, all saw the events unfolding.³⁶

What does the flat-screened TV have to do with globalization and business? The military with its rigid chain-of-command structure has been “flattened” by instant and simultaneous information sharing, from the lowest to the highest in rank. Decision making is more democratic. This “flattening” that Friedman describes, is happening in business and economics. Everybody knows what everyone is doing instantaneously, and this is true in global business and economics.

THE START OF GLOBALIZATION

Some say that globalization started with the steam engine used in railroad trains and steamships along with the telegraph at about the start of the nineteenth century. Travel times were drastically cut by the steam engine and communications were almost instantaneous. This globalization continued as trade was carried to the “four corners of the world.” Great Britain emerged as a power and the British pound became the unit of currency that stabilized the capital markets of the world. For the most part, peace and prosperity followed as world markets emerged and free trade took place.³⁷

World War I started in June 1914, and interrupted “globalization” in the economic sense. After the war, John Maynard Keynes developed a new economic theory. Keynes’ theory or Keynesian Economics stated that governments should centrally plan and control key industries to control a country’s economy in concert with government control of taxes and spending. Karl Marx and Vladimir Lenin devised the communist economic and political theory that would isolate communist states from the rest of the world. Lenin is credited with the term “commanding heights” where government controlled the most important elements of a nation’s economy, typically, steel, coal, railroads and communications. Following World War II, communism developed behind an “Iron Curtain” that left nations outside the “Iron Curtain” unable to truly observe the progress being made by the communist countries.³⁸

Keynesian theory became the mainstay in the west, outside the “Iron Curtain” as governments controlled key industries through regulation or tariff, including the aviation and telephone industries. A competing economic theory began to emerge under Ludwig von Mises in Austria.

His student Friedrich von Hayek carried von Mises' theory forward. During and after World War II, Hayek became adverse to the central planning and government control under the Keynesian theory. Hayek espoused capitalism and free market trade theory. His books, *The Road to Serfdom* and *The Constitution of Liberty* saw government as ensuring a competitive economy through its adoption of laws and rules.³⁹

Hayek's economic ideas came to power in the 1970's with the election of Britain's Prime Minister Margaret Thatcher, and in the 1980's by Ronald Reagan's election as President of the United States. Thatcher and Reagan, both adopted Hayek's ideas on free market theory and launched the privatization of the "commanding heights" industries in Britain and the United States. Meanwhile, the countries behind the "Iron Curtain" were beginning to destabilize, both economically and politically. In 1989, when the Berlin Wall came down, the "Iron Curtain" communist countries turned toward capitalism and free trade.⁴⁰ The world came closer together again.

ECONOMIC STABILIZATION IN THE GLOBALIZED SOCIETY

Three key entities that lie behind economic stabilization in our globalized world are: (1) the International Banks of the International Monetary Fund (IMF) and World Bank, (2) the World Trade Organization (WTO), and (3) the United Nations (UN). These key entities, now more than ever, are relied upon to stabilize the world, economically and politically.

Qiu Wen, columnist for the CHINAdaily, *Two sides to globalization*, poses questions about the key entities that lie behind economic stabilization for globalization, from a Chinese prospective:

"Economic globalization was initiated by developed nations and is viewed as the development of the capitalist world system. In terms of nature, the current international economic and political order is a hegemonic system dominated by developed countries, which is inevitably unjust and unequal. Globalization under this order, therefore, is inevitably not comprehensive or reasonable." Rather than embracing globalization, Wen appears threatened by it, "Globalization poses new challenges for China. The country's economic development needs a larger world market. But a closer connection with the outside

world also requires the country to better safeguard its national security.”⁴¹

Assuming, Qiu Wen speaks for many Chinese, it is somewhat surprising that the Chinese would have the belief expressed by Wen, since, without a doubt, China is one of the biggest beneficiaries of globalization. Apparently, there is a lack of trust for those who promote economic stability in the world, i.e., World Banks, WTO, and UN. Certainly, others have felt threatened by globalization as evidenced by massive demonstrations at meetings of the WTO.

The economic stabilizing entities, IMF, World Bank, WTO and UN, must develop trust around the world. Trust can be developed by high and identifiable ethics.

WORLD BANKS

With the unsuccessful economic policies following World War I in mind, economists and leaders met in 1944 at Bretten Woods, New Hampshire, USA, for the purpose of reconstruction and economic stabilization.⁴² Out of the conference came a group of institutions and multilateral international agreements, including the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD). In Fall 1946, the General Agreement on Tariffs and Trade (GATT) was adopted. The World Trade Organization (WTO) emerged out of GATT in 1995.⁴³

(1) International Monetary Fund

Today, the IMF is governed by and accountable to the government membership of 184 countries around the globe, with a staff of 2700 people from 141 countries.⁴⁴

The IMF’s responsibility derives from Article I of the Articles of Agreement, to (1) promote international monetary cooperation; (2) facilitate expansion and balanced growth of international trade; (3) promote exchange stability; (4) assist in establishing a multilateral system of payments; (5) make available resources through safeguards to members experiencing balance of payment difficulties; and, (6) shorten the duration and lessen the

degree of disequilibrium in the international balances of members' payments.⁴⁵

The IMF achieves its purpose through its members, who provide contributions via a quota system, based on an evaluation of their economy that in turn, allows members to vote in proportion to their quota on loans to members in financial trouble. The IMF is member oriented and promotes global growth and economic stability through a surveillance program, technical assistance, and financial assistance. A second goal is to reduce poverty in conjunction with other entities around the globe.⁴⁶

The IMF adopted a Transparency Policy (2002) to promote greater openness of its members' evaluation reports and of itself. The Transparency Policy has an ongoing review.⁴⁷ Largely, these reports are available for purchase by the public or available via the internet. Additionally, the IMF established an Ethics Officer staff position to serve independently inquiring into and providing guidance for the ethical standards required under the IMF Code of Conduct.⁴⁸

Thus, the IMF has implemented policies, relating to honesty, openness, and Ethical awareness. This is a good first step. However, the IMF appears to lack the full approach of top to bottom installation of the attitude of thinking, acting, and being ethical all the time as advocated in this course.

(2) World Bank

The World Bank Group is comprised of five associated institutions, owned by member countries, with their goal to fight poverty and improve living standards for the developing countries. The "World Bank" refers to The International Bank for Reconstruction and Development (IBRD) and The International Development Association (IDA). The IBRD's goal is to reduce poverty in middle income and creditworthy, but poorer countries by promoting continuing development through loans, guarantees, and services, of analytical evaluations and financial advice. Income produced since 1945, enables the IBRD to borrow in capital markets at low cost and offer low cost

borrowing terms. Over the years, IBRD has loaned USD \$394 billion, with fiscal year 2004 lending at USD \$11 billion for 87 projects in 33 countries through its 184 members.⁴⁹

The International Development Association (IDA) was established in 1960 and enables the World Bank to provide USD \$6 to \$9 billion per year to the world's 81 poorest countries consisting of 2.5 billion people. In the poorest countries, citizens live on less than USD \$2 per day and these countries have almost no capacity to borrow money from the capital markets. Prime reasons for grants and interest free credits are to increase productivity, require accountable governance, improve private credit capacity, and improve education and healthcare. Fiscal year 2004 commitments were USD \$9 billion for 158 operations in 62 countries.⁵⁰

The International Finance Corporation (IFC) provides economic development through the private sector. The Multilateral Investment Guarantee Agency (MIGA) promotes foreign investment in developing countries by providing guarantees to investors. The International Centre for Settlement of Investment Disputes (ICSID) encourages foreign investment by providing a dispute resolution mechanism.⁵¹

These associated institutions make up The World Bank Group. The stabilization of the world economy depends on these entities. They have recognized the increased need for professional ethics. The World Bank determined that, by themselves, governments, non-government organizations, or society, can not reduce corruption. Moreover, the strongest participants in the global markets are businesses. This means, businesses must play a stronger role in reducing corruption on a global scale. For its part, the World Bank has required more transparency and accountability. It has business ethics and anti-corruption programs, provides training and, in some cases, requires the loan recipient to establish a clear code of ethics and conduct and implement strategies and business processes that reduce the opportunity for breeches in professional ethics.^{52,53}

WORLD TRADE ORGANIZATION

The World Trade Organization (WTO) has been described by Ralph Nader, a consumer advocate and former third party U.S. presidential candidate, in a menacing light:

“This new governing regime will increasingly provide major generic control over the minute details of the lives of the majority of the world’s people. It is not based on the health and economic well-being of people, but rather on the enhancement of the power and wealth of the world’s largest corporations and financial institutions....Under this new system, many decisions affecting people’s daily lives are being shifted away from our local and national governments and being placed increasingly in the hands of unelected trade bureaucrats, sitting behind closed doors in Geneva, Switzerland.”⁵⁴

Lori Wallach and Michelle Sforza contend that the old General Agreement on Tariffs and Trade (GATT), predecessor to the WTO, was succeeded by a far less public interest organization. Specifically, the public’s interest in accountable governance, environmental protection, health and safety, and human and labor rights were sold out to corporate interests. Moreover, they detest the WTO tribunals without public disclosure, lack of due process under the WTO dispute resolution process, lack of transparency, and accountability.⁵⁵ Suffice it to say, Wallach, Sforza, and Nader have a real lack of trust for the WTO; and, they are not alone. It is common knowledge that protests and riots have marred WTO ministerial meetings.

Nobel Prize in Economics winner, Joseph E. Stiglitz, sees globalization itself as “neither good nor bad.” However, Stiglitz warns of the picture being painted. He sees cost decreases in transportation and communications, a good thing, but a “reduction of man-made barriers to the flow of goods, services, and capital...,” a bad thing. **The problem for Stiglitz is that no world government is accountable to the people of every country. Moreover, there is no government overseeing the globalization process. Instead, Stiglitz warns, “we have a system that might be called *global governance without global government*, one in which a few institutions---the World Bank, the IMF, the WTO---and a few players---the finance, commerce, and trade ministries, closely linked to certain financial and commercial interests---dominate the scene, but**

in which many of those affected by their decisions are left almost voiceless.”⁵⁶ Clearly, Stiglitz signifies an absence of trust.

History tells us Stiglitz’ observation, if true, is a dangerous combination, a few dictating too many, without meaningful oversight and accountability. Moreover, this is on a world scale, not just a single country or group of countries. Couple that dangerous combination with how inextricably intertwined we are with one another in our global society, and the breeding ground for disaster is in place.

Globalization makes the world interdependent and requires collective action to solve problems around the world, be they health, environmental, economic, or political stability. Global decisions must be made with the full participation of all the peoples of the world.⁵⁷

WTO PURPOSE AND FUNCTION

The WTO is the *only* international organization developing and implementing global rules of law for trade between nations. Its function is to ensure that trade flows as smoothly, predictably, and as freely as possible around the world. Theoretically, the WTO provides assurance to consumers, producers, exporters, and importers that markets will always be open and free trade will flourish. When disputes arise between member countries, the WTO provides a binding dispute resolution process that produces finality to the dispute. Thus, case law is developed that can serve as a guide for further trade.^{58, 59}

The WTO is a multilateral trading system, developed through agreements, negotiated and adopted, by most of the world’s trading countries and ratified by their parliaments. The agreements are legal contracts providing the legal ground rules for global commerce and trade. By the agreed upon contracts, with enforceability, the WTO’s goal is to improve trade and welfare between the peoples of the member countries.⁶⁰

WTO IN PERSPECTIVE

The WTO operates through its charter. Unlike predecessor charters with substantive rules relating to economic behavior, the WTO Charter contains institutional measures, but has no substantive rules. Instead, the substantive rules are contained in annexes. This structure provides flexibility by allowing material to be added or subtracted for development and implementation of WTO rules. The Charter itself is fairly straight forward, but the annexes contain thousands of pages of substantive rules, which are legal and enforceable. Together, the Charter and Annexes consist of some 22,000 pages of text.⁶¹

The WTO Annex 1 consists of multilateral agreements which are mandatory. Annex 2 contains the developing dispute settlement rules. Annex 3 provides a Trade Policy Review Mechanism that requires a review of the overall trade policies of each member to assess the overall impact of trading policies. Annex 4 has four non-mandatory agreements, called plurilateral agreements, that involve government procurement, trade in civil aircraft, meat and dairy products.⁶²

The WTO objectives for its nearly 150 country members, with over 97% of the world trade, are to help trade flow smoothly, freely, fairly, and predictably. The WTO meets these objectives by: administering trade agreements, acting as forum trade negotiators, settling disputes, reviewing trade policies, assisting developing countries, and cooperating with other international organizations.⁶³

PROBLEMS AND THE FUTURE OF THE WTO

A major complaint is the WTO consists of a small elitist group of educated people, who do not directly answer to the public. Unfortunately, whether rightly or wrongly, there are a significant number of people around the world who do not trust the WTO to carry out the regulation of trade. Whether justified or not, people fear trade, just for the sake of business; and, to the detriment of global social problems. A significant number of people feel abandoned, as the global economy, fostered by trade, changes their world.

The future of the WTO necessarily has to promote trust and involve people to be successful. To the WTO's credit, action has been taken to address adverse issues. In June 2003, the WTO Director-General sought the help of "eight eminent persons ... to help me start a process

of reflection.” The result was the Consultative Board report entitled, *The Future of the WTO---Addressing institutional challenges in the new millennium* (Report).⁶⁴

The Report preface states, “We have been motivated by a common conviction that the WTO in its creation and substance is one of the greatest achievements in multilateralism....for the first time in history, the world can embrace a rules-based system for economic coexistence....So globalization has created both the opportunity and the challenge...There is a real need for...institutional improvements [and] some of the fundamental principles of the trading system that, in our view, have been greatly misunderstood or misrepresented.”⁶⁵

A very positive step taken by the WTO is the implementation of a transparency program. The program involves (1) keeping the WTO informed by member self reporting, and (2) keeping the public informed.⁶⁶ The latter step is a change in philosophy that opens the inner workings of the WTO to the public.

Transparency to the public takes advantage of the low cost of the internet. Anyone can obtain thousands of documents and stay abreast of the changes taking place as they happen. (This author receives, almost daily, WTO events, position papers, and case opinions.) Although, trade negotiation is sensitive and confidential, the WTO is providing timely information concerning results. It has been proposed that webcasting or web broadcasts of certain meetings would allow further transparency.⁶⁷

Without a doubt, the secrecy that once plagued the WTO and caused misinformation and innuendos, has been replaced with a transparency that provides information to anyone in the world with internet access. This openness promotes education regarding issues, honesty, and trust. The WTO should be commended for its change in philosophy toward openness.

Is the WTO’s transparency program enough to gain the public trust? Can the WTO move further toward the goal of complete trust by everyone? The WTO has a group of approximately 550 persons located in Geneva, Switzerland, who essentially control almost the entire

world's trade, either directly or indirectly, through its rule-based agreements and obligations and its enforcement by dispute resolution.⁶⁸

NEED FOR A MEANINGFUL ETHICS PROGRAM

Would more public trust and confidence in the WTO be provided if the public knew the WTO had in place a meaningful ethics program, from top to bottom, including member to member? If the world knew that every one involved with the WTO thought, acted, and is ethical in their personal and professional lives, would there continue to be the “misunderstanding and misrepresentation” that is plaguing the WTO?

The WTO is a powerful organization and must be beyond reproach. An ingrained ethics program with a meaningful ethics code is required to instill public trust and confidence in the WTO and its members. The transparency program was a very positive first step, but meaningful ethics will raise the WTO to a new moral high ground. Sooner or later, the world will demand the next step. The IMF is a step ahead of the WTO in realizing a need and adopting their ethics program.

Perhaps, Horst Kohler, then Managing Director of the IMF, and former President of Germany, in a speech entitled, *Working for a Better Globalization*, said it best:

“Most of all, globalization requires cooperation, along with institutions to organize many of its forms. And to engage the true commitment and support of the world's people, that cooperation needs to be based on shared principles and rules. What is most important?

- **First, all countries need to have trust that their voices will be heard, and their interests recognized.** As Pope John Paul II said at the gathering of religious leaders...listening to one another ‘...serves to scatter the shadows of suspicion and misunderstanding.’
- **Second, there must be trust that each country will live up to its own responsibilities and take into account the effects of its actions on others.**
- **Third, international decision-making should be seen to respect national and local responsibilities, religions, cultures, and traditions...Wherever possible global action should be built upon a foundation of inclusion, broad participation and local initiative.**

- *And finally, a global economy needs global ethics, reflecting respect for human rights but equally recognition of personal and social responsibility. No matter what their religious convictions, people living together in local communities have always recognized and responded to common moral principles, such as sharing with those who have less, a protection of the vulnerable. As the world has become more integrated and interdependent, the scope for applying such fundamental values has widened (emphasis added)."*⁶⁹

Once the public realizes that the WTO and its members are ethical, open, and honest in their dealings, other problems will be reduced.

THE UNITED NATIONS

One billion people in our world live on less than one dollar per day. Two billion, seven hundred million, people try to survive on less than two dollars per day. Eleven million children die each year, mostly from preventable diseases. Forty per cent of the world, more than two billion, six hundred million people, do not have basic sanitation. Every three and six tenths of a second, less time than it takes you to read this paragraph, another person dies from starvation. Most of those starving to death are children.⁷⁰ (When I was at the Oxford Round Table, I asked Dr. Rao from India what the poverty level was in dollars. Dr. Rao replied they do not measure it that way. India's poverty level is defined as not being able to obtain 2500 calories of food per day.)

The United Nations' *Millennium Project*, "Investing in Development" provides a strategy for combating global poverty, hunger and disease. It has a goal of cutting "extreme poverty in half and radically" improving the lives of at least one billion people in poor developing countries by 2015. As a byproduct of reducing poverty, global security should improve. Economist, Professor Jeffrey D. Sachs, asserts, "When people lack access to food, medical care, safe drinking water, and a chance at a better future, their societies are likely to experience instability and unrest that spills over to the rest of the world."⁷¹

Indeed, if the UN is successful in its *Millennium Project*, it will be the UN's finest hour and will truly be ethics in the new millennium.

Established on 24 October 1945, the United Nations consisted of 51 countries whose purpose was to preserve peace through international cooperation and collective security. Today, the UN is global with 191 countries, nearly every nation in the world.⁷²

The UN derives its power from its charter and is structured into six different bodies. The 191 member countries make up the UN General Assembly with one vote each. The General Assembly admits new members, approves the budget, and establishes and staffs, programs, and agencies. The real power in the UN is the Security Council, responsible for maintaining and restoring peace. The Security Council's decisions are binding on members and include imposing economic sanctions and use of a peacekeeping force. The Security Council is made up of five permanent members, United States, France, United Kingdom, Russia, and China, with 10 members elected by the General Assembly for two year terms. Decisions require nine votes, except that any one of the permanent members can veto a decision. The Economic and Social Council (ECOSOC) works under the General Assembly and promotes higher living standards, full employment, human rights, and social and economics programs. The Secretariat body acts as the executive branch of the UN. The Secretary-General carries out the day to day activities and sets the agenda. A Trusteeship Council has fulfilled its mission and is now obsolete. Lastly, the UN has a judicial arm that hears cases between countries on a voluntary, but binding basis, called the International Court of Justice or World Court. Partnering with the UN are "specialized agencies" linked through agreement, but nevertheless independent organizations.⁷³

Although the primary purpose of the UN is to maintain international peace and security, the UN and the "specialized agencies" provide a number of services, including economic development, global health, global environmental programs, social and economic programs, human rights programs (including special war crimes tribunals), humanitarian assistance, and international law.⁷⁴

THE UN AND ETHICS

The UN has long recognized the requirement and the value of ethics. Accordingly, the UN developed programs establishing ethics codes and education in numerous areas. For example, the United Nations Educational, Scientific and Cultural Organization (UNESCO) has developed the Division of Ethics of Science and Technology. The first reflection on ethics in the life sciences came in 1970, and the term “bioethics” was coined. The International Bioethics Committee was formed and the bioethics program started in 1993. By 1998, the ethics program was expanded into ethics of scientific knowledge and technology. The World Commission on the Ethics of Scientific Knowledge and Technology (COMEST) was formed as an advisory body to UNESCO in 1998, responding to the growing ethical challenges created by scientific and technological progress. An Inter-agency Committee on Bioethics was formed in 2002.⁷⁵

Today, the Division of Ethics of Science and Technology has the areas of bioethics, science ethics, environmental ethics, and space ethics under its purview. The International, Intergovernmental, and Inter-agency Committees on Bioethics are now charged with developing ethical standards in bioethics. COMEST is likewise charged with science, environmental, and space ethics. The “Universal Declaration on bioethics” is scheduled for 2005, with the “Code of Conduct for Scientists” and “Ethical Principles for outer space” slated for 2007, and the “Ethical Principles for use of the environment” scheduled for 2009.⁷⁶ These programs represent a huge commitment to ethics by the UN.

To put the UN, its special agencies, ethics, and the UN’s mandate in prospective, Jacques Diouf, FAO Director-General, in his forward to, *Ethical issues in food and agriculture*, declares:

“The stubborn persistence of hunger and poverty raises what are perhaps the most burning ethical questions of our age. Freeing humanity from hunger and malnutrition is a moral obligation that weighs on us more and more heavily as our capabilities and technologies advance.”⁷⁷

Perhaps this course’s whole chapter, *Globalization and the New World*, is best summarized from *Ethical issues in food and agriculture*,

“[T]he globalization of markets and technological developments have increased the interdependence among nations and cultures. Time and space have imploded; fences between nations have been lowered. But interdependence does not imply equity, equality of opportunity, justice or even compassion. There is no automatic process by which markets can ensure the realization of these widely held values. Nor can markets be the universal solution, reconciling all values by economical means. Indeed, markets do not concern people’s shared values or collective rights and duties as citizens; rather they concern their roles as producers and consumers. In other words, people’s ethical obligations must be worked out through the political processes and not be reduced to market administration.

Thus, the global challenge is to develop institutional means to ensure that losses suffered as a result of market forces do not violate basic rights, bring widespread hunger or cause the immiserization of individuals, communities or states....”⁷⁸ There is little doubt, ethics will play a major role in our global society in the 21st century.

THE TRIPLE BOTTOM LINE (TBL) AND BUSINESS

“Given the extensive role played by companies in the world today, corporate performance is something that concerns virtually everyone,” according to Lynn Sharp Paine, Harvard Business School professor, in *Value Shift---Why Companies Must Merge Social and Financial Imperatives to Achieve Superior Performance*⁷⁹.

As we progress into the global society of the twenty-first century, business will have to disclose more than just the “bottom line” of financial reports. The global society will require the “Triple Bottom Line (TBL),” which is new terminology for economic, social, and environmental reporting. The Triple Bottom Line is the framework for measuring and reporting corporate performance relating to economic, social, and environmental areas relevant to the business. A business’s TBL will be disclosed for all stakeholders who might be affected by the business, including international organizations, employees, non-governmental organizations, media, consumers, governments, or investors.⁸⁰

THE SARBANES-OXLEY ACT

Following the corporate scandals, particularly Enron, Arthur Anderson, Merrill Lynch, and Worldcom, the U.S. government enacted the Sarbanes-Oxley Act (2002) to protect investors by improving the accuracy and reliability of corporate disclosures.

Heightened disclosure required by the Act forces chief executives to certify their company's annual and quarterly U.S. Securities and Exchange Commission (SEC) reports contain no false statements or omissions and the financial statements are a fair representation of the financial condition of the company. Particularly, in view of Enron, all off-balance sheet transactions and relationships materially affecting the financial condition must be disclosed. The Act provides additional criminal penalties. Auditing of US public companies will require independence and oversight. Conflicts of interest between securities analysts and investment bankers will be scrutinized under the Act. Importantly, under the Act, companies must disclose whether they have adopted a *Code of Ethics* for senior financial officers.⁸¹

Is the Sarbanes-Oxley Act working? Critics argue the distrust for big business is far beyond accounting disclosures. Will companies seek to skirt the Act or comply with its spirit and intent? Will the Act serve as a wakeup call for business to create trust by disclosing the new Triple Bottom Line (TBL)?⁸²

THE UNITED NATIONS GLOBAL COMPACT

Three years prior to the enactment of the Sarbanes-Oxley Act, UN Secretary-General Kofi Annan challenged world business leaders to join an “international initiative” that would bring UN agencies and world companies together with labor and civil society in the areas of human rights, labor, environment, and anti-corruption.⁸³

The Global Compact became this international initiative. The purpose of the Global Compact is to allow business to play a larger role in solving the problems and challenges of the twenty-first century. The Global Compact calls upon the world's private sector corporations to partner with other social actors to achieve a more sustainable and inclusive global economy. Hundreds of companies around the world are

voluntarily joining with international labor, civil society organizations, and governments in the Global Compact.⁸⁴

GLOBAL REPORTING INITIATIVE™

Prior to the Global Compact and the Sarbanes-Oxley Act, businesses were searching for tools that would allow them to be more socially responsible. A cottage industry of consulting firms has developed that help provide corporate accountability, transparency, and social responsibility, particularized for individual companies and industries.

The Global Reporting Initiative™ (GRI) is one of the firms in collaboration with the Global Compact. GRI's Sustainability Reporting Guidelines provide a means to comply with the Global Compact. GRI believes three powerful ideas will shape business and other organizations; (1) accountability, (2) governance, and (3) sustainability. These key ideas place a new level of societal expectation on businesses to initiate economic, social, and environmentally sound policies. GRI believes itself to be "unique as the only comprehensive sustainability reporting framework based on a global, multi-stakeholder process."⁸⁵

Sustainability reporting is associated with higher standards of accountability, and includes reporting charters, principles, *codes of conduct*, management systems, and performance standards.⁸⁶

Since social responsibility reports are voluntary, what motivated organizations to produce over 3,000 reports during the last decade? Some feel the pressure from advocates and communities. Some feel reports help their reputation and market competitiveness or to meet a government regulation. Some feel a need to commit to a code of conduct. Whatever the reason, benefits included enhanced management, governance, communications, and stakeholder relations.⁸⁷

BUT, CAN BUSINESSES MAKE A PROFIT BEING SOCIALLY RESPONSIBLE AND ENVIRONMENTALLY FRIENDLY?

A driving issue is whether business can be profitable when socially responsible and environmentally friendly? YES, according to Christine Arena in, *Cause for Success---10 Companies that put Profits Second and*

Came in First, How Solving the World's Problems Improves Corporate Health, Growth, and Competitive Edge.⁸⁸

For *Cause for Success*, Ms. Arena interviewed ten top companies and profiled the radical ideas about why ethics-driven companies are today's business trendsetters and how standing up for social justice creates a competitive advantage. *Cause for Success* defines a "high-purpose company" as one that "uses its greatest strengths to build social and economic value....to make a real and lasting contribution to society and considers profits a means to this end.... the charitable goals...are so deeply ingrained in the genetic code of the organization that they drive innovation, stimulate growth and efficiency, and define corporate culture...Rather than approaching social responsibility, environmental stewardship, philanthropy, operational accountability, and *ethics* (emphasis added) as separate interests, high-purpose companies align the goals of these activities with their business strategies, leading them to become remarkably effective on all fronts..."⁸⁹

Cause for Success's ten top companies share common key characteristics: (1) compassionate leaders, (2) relevant crusades, (3) walk their talk, (4) do something no one else can do, (5) put the problem first, and (6) define success in broad terms. The *Cause for Success* companies can serve as models for all.⁹⁰

Hewlett-Packard Corporation (HP) is a *Cause for Success* model for social responsibility. The magazine *Business Ethics* for years selected the 100 Best Corporate Citizens. HP was one of nineteen corporations to make the 100 Best every year.⁹¹ *Cause for Success* discusses HP's "e-inclusion" program where poverty stricken farmers in India were provided technology and education that translated into jobs and customers for HP, showing an ethical corporate citizen can still profit from social responsibility.⁹²

Not surprisingly, HP believes, "Our business success is dependent on trusting relationships. Our reputation is founded on the personal integrity of the company's personnel and our dedication to our principles of: Honesty, Excellence, Responsibility, Compassion, Citizenship, Fairness, and Respect." Moreover, "HP's Standards of Business Conduct guide us in our actions, behaviors and decisions. The Standards apply globally and are translated into more than 12

languages. They were enhanced in early 2003 to reflect changing perspectives on ethical behavior.”⁹³

HP places ethics at a high level, as should all organizations. The HP Ethics Committee consists of Senior and Executive Vice Presidents from Human Resources, Legal, Finance, and Corporate Affairs and Global Citizenship. The Ethics Committee reports to the Audit Committee of the Board of Directors and is charged with overseeing the development and enforcement of the company’s ethical guidelines.⁹⁴

HP voluntarily adopted the Global Reporting Initiative (GRI) Guidelines.⁹⁵ Suffice it to say, HP is an excellent example of an ethical company that is socially responsible and makes a profit. (Unfortunately, HP suffered from corporate leaks and unethical behavior. Certain members of the Board of Directors resigned and HP appears to have recovered.)

Others have taken up the value shift toward social responsibility around the world. **Ethics and economic advantage go hand in hand. Companies that are ethically disciplined in their activities and use the moral capabilities of their personnel, reap rewards. The simple fact is, given a choice, people prefer to work and interact with companies that are honest, reliable, fair, and considerate. In other words, ethical.**⁹⁶

6.0 EMBRACE ETHICS

We have viewed Professional Ethics, globalization, and the global society in the early twenty-first century. As professionals, we must embrace ethics. Ethics is not a necessary evil. It is a living attitude and goal that provides truth and happiness. We must have ethics for the right reasons, learned and implemented in the right way. Ethics is not a regulatory device, it is a lifestyle. We must think, act, and be ethical both in our personal life and our professional life.

The Corporate Responsibility Code Book by Deborah Leipzinger states, there is no single code or standard or panacea to corporate responsibility. Every company is different. Each has different challenges, culture, management, and stakeholders. There is no road map to show the way to corporate responsibility. Leipzinger lectures around the world, and is “asked the question, *‘What are the best*

standards for companies seeking to be socially responsible?”⁹⁷ The answer, is to start with your Core Ethical Values, Integrity, Honesty, Fidelity, Charity, Responsibility, and Self Discipline, and adopt and follow the Golden Rule, do to others as you would have them do to you. If you can think, act, and be ethical, personally and professionally, you will get along just fine in the global society of the 21st Century.

Let's be ethical and happy, personally and professionally.

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